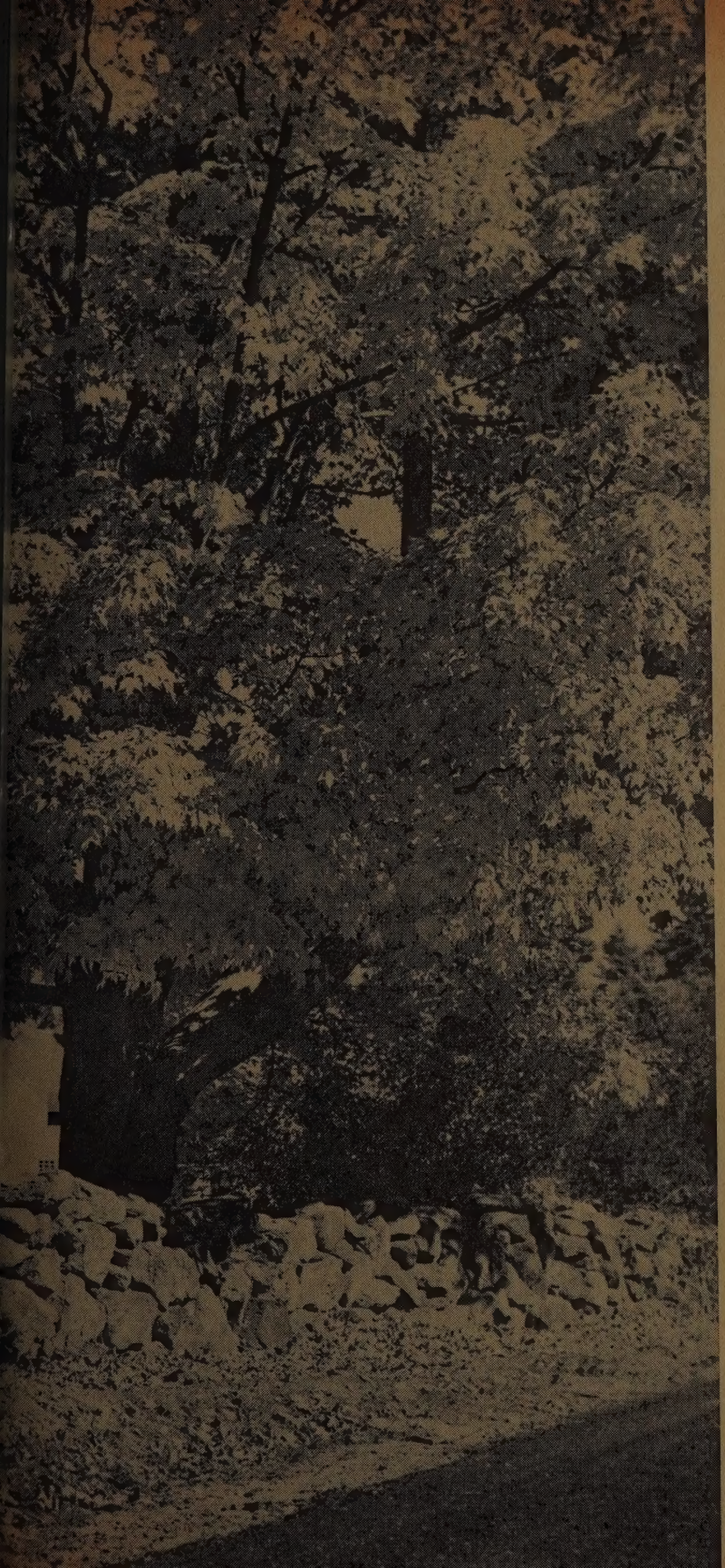

O Autumn glory, radiant mirth...

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Lutheran Herald

October 6, 1959 • Vol. 43 • No. 40

A Slumber Steals

A slumber softly steals upon the earth—
But ere sleep comes there falls a treasured space
Of Autumn glory, nature's radiant mirth,
That sings where lights and shadows interlace.
From depths of Autumn woods melodic song
Mounts slow in low and liquid, mellow tone—
The lyric song of Spring we heard so long
Has yielded to a richness now full grown.
When Autumn slumber steals upon the earth
The heart of man must ask that beauty cease—
For we who knew the joy of Spring's rebirth
Can scarcely bear this glow of Autumn peace.

But come, O Autumn glory, radiant mirth . . .
Then let a slumber steal upon the earth.

—Melva Rorem

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National Day of Prayer

ighty God, who hast given us this
d land for our heritage; we humbly
eech thee that we may always
ve ourselves a people mindful of
favor and glad to do thy will. Bless
land with honorable industry,
nd learning, and pure manners.
e us from violence, discord, and
fusion; from pride and arrogancy,
l from every evil way. Defend our
erties and fashion into one united
ple the multitudes brought hither
t of many kindreds and tongues.
due with the spirit of wisdom those
whom in thy Name we entrust the
thority of government, that there may
justice and peace at home, and that
rough obedience to thy law, we
ay show forth thy praise among the
tions of the earth. In the time of
osperity, fill our hearts with thank-
lness, and in the day of trouble suffer
ot our trust in thee to fail; all which
e ask through Jesus Christ our Lord.
men.

From a Book of Worship for Free Churches
Oxford University Press, 1948

Whereas, this continent was chosen by men and women of profound religious conviction, seeking a free land where they and their children might worship God and follow his commandments as they understood them; and

Whereas, our nation was conceived in the same faith and dedicated to the same purpose; and

Whereas, in this tradition by a joint resolution approved April 17, 1952, (66 Stat. 64) the Congress has provided that "the President shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation at churches, in groups, and as individuals":

NOW, THEREFORE, I, DWIGHT D. EISENHOWER, President of the United States of America, do hereby set aside Wednesday, the seventh day of October, as a National Day of Prayer; and I call upon my fellow Americans to join in prayer on that day.

Let us give thanks for the bounty of Providence which has made possible the growth and promise of our land.

Let us give thanks for the heritage of free inquiry, sound industry, and boundless vision which have enabled us to advance the general welfare of our people to unprecedented heights.

Let us remember that our God is the God of all men, that only as all men are free can liberty be secure for any, and that only as all prosper can any be content in their good fortune.

Let us join in vigorous concern for those who now endure suffering of body, mind, or spirit, and let us seek to relieve their distress and to assist them in their way toward health, well being, and enlightenment.

Finally, let us rededicate ourselves and our nation to the highest loyalties which we know; and let us breathe deeply of the clean air of courage, preparing ourselves to meet the obligations of our day in trust, in gratitude, and in the supreme confidence of men who have accomplished much united under God.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

DWIGHT D. EISENHOWER

There's a Kevatron on the Campus

By Rolf Ho

Where were you that day in August, 1945, when you first learned the United States had created an atomic bomb, when the Atomic Age was ushered in?

Did you first read of it in the afternoon papers? Did you catch the first news as a breathless announcer spilled out a bulletin, scarcely believing what he read?

The Lord's world has never been quite the same since that August afternoon. You grasped the afternoon's implications if you were a scientist. You dimly grasped something if you were a comparative scientific illiterate, as most of us still remain.

Some fourteen years later the Atomic Age officially arrived at a Lutheran college—Concordia, Moorhead, Minnesota—where this month a so-called atom-smasher will be dedicated.

The ion accelerator (kevatron) will be formally unveiled at ceremonies during Homecoming weekend—and dedicated to the glory of God, just as have been dormitories, churches, and classroom buildings.

For, as Dr. Carl L. Bailey points out, "The scientific view does not conflict with the religious viewpoint." Dr. Bailey, dean of academic affairs and head of the physics department, has perhaps been closest to the acquisition and installation of the 20-ton ion accelerator which the college received from Iowa State College and the Atomic Energy Commission.

It was a virtual gift (Concordia paid $75 for what you couldn't purchase on the market for less th $100,000 today) from the Iowa school. Four Conc graduate students, studying at Iowa State, wer strumental in securing the accelerator.

The Moorhead college this month becomes the small college in the nation thus equipped wit atom-age research and teaching tool—the accele It is the only one between Minneapolis and Seatt

Faced, two years ago, with the rare opportuni acquiring an atom-smasher, Concordia officials only too well the extra costs involved. They have about $25,000 for a building and installation costs Bailey and President Joseph L. Knutson accepted challenge. Happily, since then substantial gifts been received for this unique project. It already is ing to be a wise investment.

As Dr. Bailey puts it: "What business does a liberal arts college have with an expensive piece o search equipment, a tool schools many times larger not yet acquired?

"We knew we might have to wait years—ten twenty—for such equipment if we turned down Iowa State offer," Dr. Bailey explained.

Now that the accelerator has been installed an functioning in the modest brick, windowless build what will be its uses?

Dr. Bailey explained that as a liberal arts col

The accelerator came in small pieces—Dr. Carl L. Bailey and a Fargo TV writer, James Dooley, look over the unassembled accelerator. The white tubes are accelerating tubes.

accelerator will be primarily a teaching tool for ergraduates—senior students. The smasher will be grated into the regular curriculum—Concordia has ed a course in nuclear physics for over ten years. nior students will also work on special projects, er faculty supervision.

nother area is faculty research—not only by mem- of the physics staff, but all the areas of science.

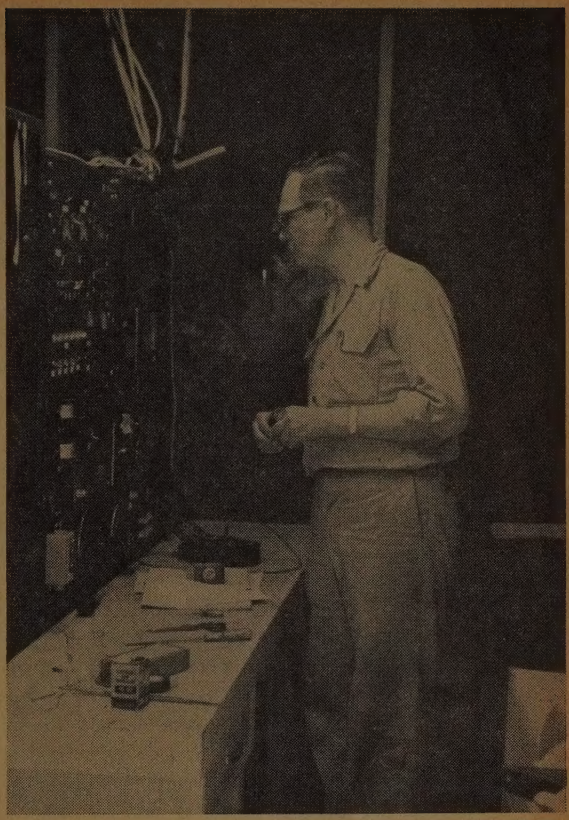
r. Bailey himself hopes to investigate two areas— the nuclear reactions responsible for energy release tars. He wants to look into the complicated chain eactions by which hydrogen is changed into helium. lor do these exhaust the uses of the atom-smasher. research and teaching tool will be used to instruct school teachers from nearby communities who are olled in National Science Foundation courses offered year by the college.

t some future date perhaps Concordia will take on cial research projects for government and industry. o one, Dr. Bailey believes, can foresee to what ulti- e uses the accelerator will be put. Nuclear research we know it is only about 25 years old.

nd Concordia will be in a fortunate position. This l be a trial run in nuclear instruction at the small ege level. During the coming ten years it is possible t Concordia will show the way for undergraduate of an accelerator or similar devices.

t is also possible that the accelerator will become the bol of the college, just as a winning football team been the symbol of a great many colleges the past or three decades.

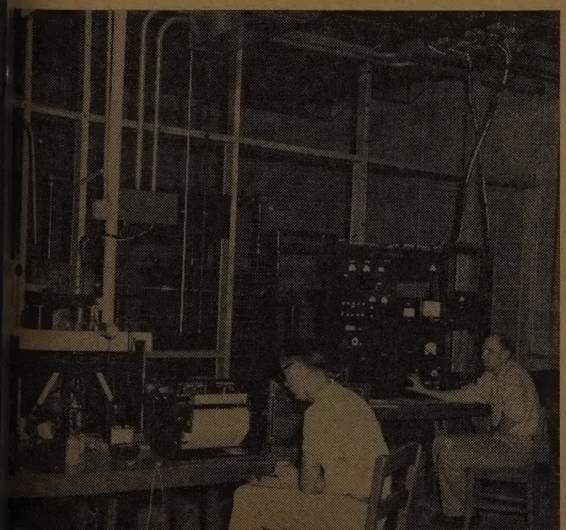
And this will certainly be no handicap as higher cation advances into a hopeful era where the great cher, supported by fine teaching equipment, perhaps once again assume his rightful place in society.

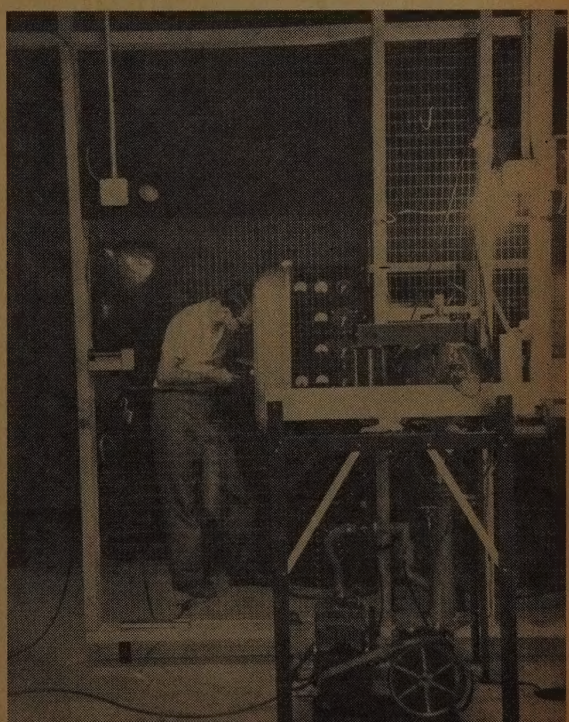


Dr. Bailey works at the control panel.

The wire wall separates the high voltage area from the laboratory space and is sealed off during experiments.

e three members of the physics department worked all summer to assemble the accelerator. They are (left to ht) Dr. Bailey, M. Eugene Rudd, and Robert J. Brummond.

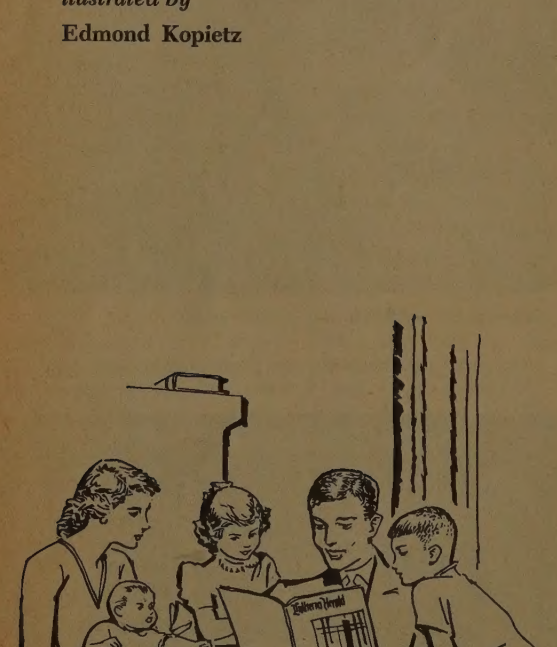




The "I's" Have It But The Accent

by
John Nyberg

illustrated by
Edmond Kopietz



Inviting, Interesting, Informative, Inspiring, Indi sable.

The "I's" have it when readers describe the Luth Herald, official church paper of The Evangelica theran Church.

As the magazine conducts its annual subscr campaign in more than 2600 churches this month, ever, the accent will be on YOU.

Editor O. G. Malmin and his staff have the He growing family of readers (more than 100,000 ci tion) in mind in planning features for the co year.

There will be items of interest for all the family

• You'll be introduced to life in a country parso through the homespun writings of a country pa wife.

• You'll acquire renewed interest in your Bibl following a new and unique type of Bible study

• You'll appreciate the eye-arresting art work of mund Kopietz, for 22 years director of the Minnea School of Art.

• And, of great importance, there will be interpre meaningful news reports and editorials to keep abreast of church union developments.

These are some of the distinctly new features y enjoy in the pages of the Lutheran Herald.

Author of the "Country Parsonage" column is Anne Jordheim. Her husband, Kjell, is pastor of Drammen and Pleasant Valley Lutheran churches Mondovi, Wis.

A nurse by training (master's degree from Colu University), Mrs. Jordheim has written previously medical journals. Now she turns her facile pen to human, everyday incidents in "From a Country sonage."

From time to time there will be anecdotes involv the Jordheim children—Kristin, 8; Jan, 4½, and T 3 months. But in all of the columns, dealing wit diversity of subjects, spiritual truths will be interwo

YOU

native of Germany, Mrs. Jordheim met her husa Norwegian pastor studying in this country on olarship, while they were attending a Lutheran ent Association gathering at Columbia. Meeting e couple took place "over cheese sandwiches" in lumbia lunch room.

llowing their marriage, they lived for seven years slo, where Mrs. Jordheim "came to know a great for my husband's home country."

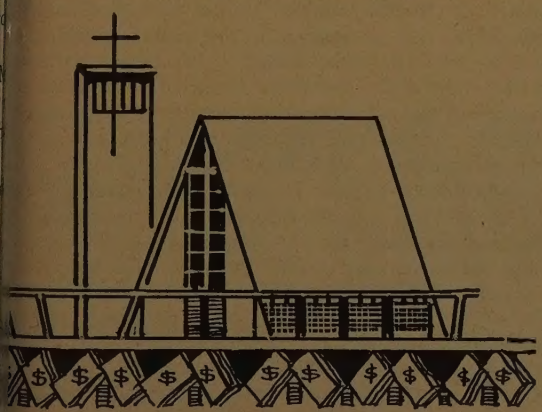
e has a fondness for Norwegian dishes, but likes of all to prepare a whipped cream cake called cake.

er musical specialties are the flute and violin. She's taking piano lessons and enjoys singing, "when n't have hay fever."

uring the years in Oslo—before her husband accepte Drammen and Pleasant Valley calls in February, —Mrs. Jordheim was a news correspondent and re writer for *The Lutheran,* publication of the ted Lutheran Church in America.

coming issues of the LUTHERAN HERALD, you'll also graphic emphasis given to the important subject tewardship education. Pen and ink sketches will the story of what your giving accomplishes.

uring the coming year you'll be reading articles shared by members of ALC and UELC churches,



for there will be an interchange of certain features by publications of the ELC and the other two church bodies.

By reading the HERALD you will also be brought into closer touch with the world-wide work and fellowship of the ELC.

You'll read about foreign missionary activity the world over . . . the dramatic story of new congregations being born throughout the United States and Canada . . . reports on our schools and colleges, the ministry of Christian charity, women's work . . . news of congregations and people . . . opinion and discussion on current religious issues . . . news of inter-Lutheran co-operative ventures.

Such popular features as Karl A. Olsson's "Light Dappled With Shadows," meditations for the family at worship, news of the Christian world, interesting picture stories, and Dr. Fredrik A. Schiotz' "Fortnightly Review" will, of course, be continued.

The HERALD is now entering its 44th year. During nearly half of that period, Dr. Malmin has served as editor.

Readers are urged to renew their subscriptions to the HERALD this month, regardless of the expiration date. Then the magazine will automatically continue coming to you. The expiration date is shown in your address imprint on the magazine's cover.

If you enjoy reading the HERALD, you'll want to renew your subscription and see that fellow church members also subscribe. The price for 52 issues is a nominal $3.00. By signing up with the organization handling the sales campaign in your church, you will help the organization build its treasury for present or future projects. For each subscription or renewal, the organization retains 50 cents.

Congregations on the honor roll will not have a campaign. The honor roll is the plan whereby payment of subscriptions for each family unit is made from the congregational budget. Individual members, however, may wish to share in these costs to the congregation.

Hope for the Mentally Retarded

The last in a series by Wilfred C. Bockelm

Fred and Sue Jackson hadn't talked about it. Probably they had been afraid to. But when Fred said one night after the children were in bed, "Sue, you know, I think we ought to take Roger to a doctor," Sue burst into tears. She knew that she and her husband had been having the same thoughts for several months.

There were those nights when, after they had gone to bed, both lay awake, and although they didn't talk to each other, each knew that the other was awake. Each knew what the other was thinking about, too. It was Roger.

With a hope that springs eternal they had put the most optimistic interpretation on the doctor's statement shortly after Roger was born.

"The birth was difficult, and there were complications," Dr. Frederick had said. "There may have been a birth injury. We can't be sure."

Well, the doctor had said that there *may* have been an injury; and he had said he *couldn't be sure.*

The Jacksons watched Roger closely for his first four years and compared his development with Billy's, who was two years older. They knew all along that there was a difference, but they always looked at the most hopeful side. After all, Billy was advanced for his age. Everyone develops at a different speed. Maybe Roger was just a little longer in getting started, but once he did start developing, he would probably catch up with Billy.

Way down deep in their hearts the Jacksons knew this wasn't really true. Tonight they decided to face the issue honestly and squarely. Tomorrow they would make arrangements for Roger to have a complete checkup at the clinic.

And when sometime later the doctor called them in for consultation, they knew the minute they walked into his office what the verdict would be. Yes, Roger was mentally retarded.

One thing in the Jacksons' favor was that they weren't surprised. They had surmised that this would [illegible] story, and in the past few yea[rs] had read every article on men[tal] tardation they had come acros[s] ther had told the other he was [o] it, but both knew that they wer[e] doing it. And yet, they couldn't [b] their shock.

They had already pictured wh[at] problem would be. Roger would [not] be able to fit into today's comp[lex] society. He would never be a[ble] hold a job, never have a family [of] own; he would always be depe[n]d on others. At least so the Ja[cks]ons thought. And they were right in [m]a[ny] of their conclusions. But they [were] also to find out that the pictur[e] not completely hopeless. Some[thing] had been done and was being [done] for the mentally retarded, as they discovered when they heard [of] Martin Luther Home and Scho[ol] the Mentally Retarded in Be[a]r Neb.

But such a school is expensive. F[or] tuition is $135 a month. With a [ten] month school year that's $1,485 [a] for tuition alone. Mr. Jackson's $2[,]0[00] a year just couldn't be stretche[d] enough. But the Jacksons also d[is]covered another thing about M[ar]t[in] Luther School. Although the s[ch]o[ol] has a long waiting list of boys [and] girls who want to get in, no o[ne] ever turned down because of lac[k] funds. The only determining f[ac]tor whether or not the school accep[ts] student is the staff's conviction [that] the student can be helped. Of co[urse] parents are expected to pay as muc[h] possible. As a matter of fact, only a[bout] 25 per cent of the total operating [cost] of $120,000 a year is paid by tui[tion]. The rest comes from interested ind[i]v[id]uals, organizations, congregations, [of] the American Lutheran Church. I[n] ing 1959 the ALC is paying $10[0,000] toward the operating program of [the] school. About 40 per cent of the c[hil]d[ren] are charity, that is, the parents [are] unable to pay anything toward [the] support of their children at the sch[ool].

re the Jacksons enrolled Roger
: school they were required to go
atrice and have an interview with
superintendent and the teachers.
they learned a lot more about
al retardation.
cidentally, there is no one en-
l at the school by the name of
on, but the story described here
typical of a number of the stu-
there that this pseudonym was
n to cover them all.)
obably the most important factor
lving it is an understanding of it.
: first step is to bring mental re-
tion out in the open and talk
t it," Donald Boyer, superintend-
of the Martin Luther School, point-
ut.
s important to understand the
rence between mental retardation
mental illness, he said. A mental-
tarded person is one whose mind
never developed beyond that of a
or six or ten-year-old, while a
tally ill person is one who at one
had a good mind—may even have
a genius—but whose mind does
function properly because of some
ss.

e cause of mental retardation is
largely unknown. Some cases,
Roger's, are probably due to birth
ries. In most other cases there is
h uncertainty about the cause.
re has been a much improved out-
on the part of society in regard
ie mentally retarded. The Jacksons
ed some new terminology about
tal retardation in their interview
1 Mr. Boyer.
erms that once bore a severe stig-
are no longer used. The three
les of mentally retarded used to be known as idiots, imbeciles, and morons. Idiots were those with an IQ below 25, or a mind of a two-year-old or less; imbeciles were those with an IQ between 25 and 50; and morons were those whose IQ ranged between 50 and 70. However adequate these terms may have been at one time they were negative in nature or, at best, gave a description of the status quo for the individual involved.

The modern terminology is more positive in approach. It places the emphasis on the highest potential of which each group is capable. To be sure, in the case of those with the mind of a two-year-old in the body of a 10-year-old or a 50-year-old that potential is not very great.

These cases are now described as needing custodial care. In other words, they will never be able to take care of themselves just as a baby is not able to care for itself. But the fact that they need custodial care does not in any sense lessen the value of their personality. A Christian society is obligated to take care of them.

Those with an IQ between 25 and 50 are referred to as "trainables." They will probably never be able to read. Some may learn to write their names, but not much more than that. But they can be trained to do some task that requires no great amount of mental ability. Boys can be taught to do a limited amount of farm work or simple factory work. Girls may learn to do some of the simple chores of housework.

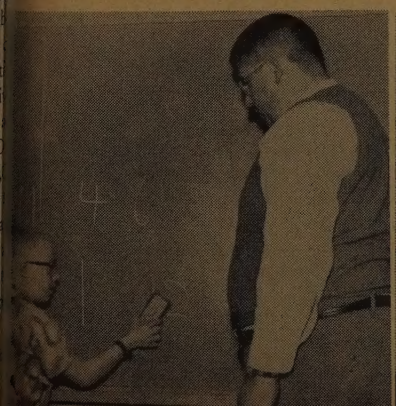
The most advanced group of the mentally retarded are known as the "educable." Some of them will with much effort be able to learn to read and write at the level of the fourth grade. Although most of them may never be able to become completely independent, virtually all of them can be educated to get along quite well and at least help support themselves.

The training for each of these three groups is distinctly different from that required for the other two groups. Consequently it is becoming the custom for schools and homes that care for the mentally retarded to specialize in one of the three groups. Roger fell into the second group, the trainables.

Mr. Boyer gave the Jacksons a little background of the school. Martin Luther Home and School in Beatrice has chosen to specialize in the trainables. In other words, it is really a school, a place where children go to be trained, where they can be expected to make progress, and where they come with the full understanding that, when they have reached their full potential as far as the school is concerned, they will be sent back home. Not all their problems will be solved for the parents, but the school will at least have helped the children to integrate into society and into their family to their fullest potential.

The institution is owned and operated by the Martin Luther Home and School Society. Anyone can belong to this society by paying $1 a year, which entitles him to a vote and to help elect a board of directors. The school is recognized by the ALC, which means that the ALC approves the program of the school, is satisfied that it is meeting high standards, and urges ALC congregations to support it. Lutheran churches of other synods also support the school.

Students with an IQ of 50 to 60 are able to do academic work and are placed in a regular classroom situation. In the pre-academic room (left), students are taught to distinguish between numbers. Bruce recognizes the number when Mr. Negley asks him to erase it. At right is a primary class, taught by Mrs. Bette Sipek.



The main entrance to the Martin Luther Home and School.

The 70 cared for at Martin Luther Home are less than the proverbial drop in the bucket. An estimated four per cent of all school-age children in the U. S. are mentally retarded. And yet this "drop" costs more than $120,000 a year, plus a capital investment of nearly half a million dollars. There are those who believe that the church could put this half a million dollars to better use in trying to solve the problem of mental retardation in other ways than by building a school that can serve so few.

Could not the money bring more results if it were used to influence public opinion so that legislatures would allocate funds for the building of homes and schools for the mentally retarded? Then the church could still bring chaplains into the state institution and provide a spiritual ministry.

Even the staff at Martin Luther agrees that this argument has some logic. They point out several fallacies in the argument, however. In the first place, the ease with which a chaplain of the church has access to a state institution depends almost entirely on the wishes of the director. If he is antagonistic to the church he can easily block any kind of a chaplaincy program.

But more important than that, a church institution such as Martin Luther Home and School can become the stimulus for driving states into action. It is at such schools as Martin Luther that some real experimenting is done. It is most often here that attention is called to a problem in such a way that the states then become aware of it and do something about it. It is not idle boasting to say that Middle Western states are today more alert to their responsibility to the mentally retarded because of what Martin Luther School has done. To measure the school's accomplishments, therefore, it is not enough to look at the $120,000 a year operating expense and divide it by the 70 students and conclude that it costs $1,700 per student. The fact is that many more mentally retarded are benefited by Martin Luther than the 70 students who live there.

Church institutions such as Martin Luther will do all they can to take care of as many Roger Jacksons as possible. But there will be many other Rogers for whom there will be no room in Martin Luther School, but who will, nevertheless, benefit from its contribution to society.

The next step in the development of Martin Luther School is the building of a sheltered workshop. This is a particular need for the trainables. Many of them can be trained to perform some simple task which would help them earn a living, but they cannot make this living in a competitive society. They need to be "sheltered," but they can work.

Once again the question could well be asked, "Is it the business of the church to go into business, to provide jobs for people?" And the answer that the staff of Martin Luther would give is: "Ideally, no. Private industry or service organizations or cooperatives ought to do this, but they aren't. At least not many of them are. Here is an area in which the church can experiment and, by starting a sheltered workshop, can point the way to others to do so."

The teaching program of the school was also explained to the Jacksons. A director of education and four time teachers make up the educa staff. All of them hold teacher tificates in Nebraska, and all of are required by the school to six hours of college work per y keep abreast of the latest develop in the teaching of the mental tarded.

Teaching of mentally retarded dren brings problems all its Classes have to be very small span of attention of these child so short—sometimes no longer five minutes at a time—that a te must be versatile and imaginativ

When Julius Moehl, son of o the founders of the school and the director of the education pro came to his new position several ago, he spent most of the summe ceding the school year develop curriculum and carefully workin study plans. After the first wee threw them all away. They just fit the situation, he said.

The school program is divided four main classes. The main pu of the beginners or kindergarten is to teach the children how t along with others. Visitors obse this class might conclude that of the time is devoted to play. it is, but it is play with a purp to teach children that there are children in the world, other p with whom they must learn to along.

From this class the pupils go the pre-academic class. This class ally determines the future of child. Here it is discovered if he academic ability and will be abl learn to read and write, or if he sh go into the crafts class and be ta a simple skill through which he be helped at least to earn a livelih

Then there are the two other cla the academic class, in which p may get as much as a fourth-g education, and the crafts class, which they are trained to work their hands. All the way through pupil is constantly given indivi attention. His promotion is never

dent upon how long he has been
i class, but upon how much prog-
he has made, and how capable he
be of doing the work in the next
s. Classes are held 11 months of
year. A compulsory two weeks'
ation is given in July and at Christ-
stime as well as other vacations,
ich are a matter of choice.

ne Jacksons were satisfied that Mar-
Luther School was the place for
ger. They were fortunate in that
y got Roger into the school while
was still quite young. That meant
t the school could begin his train-
earlier. They agreed to pay $25
month toward his tuition and more
they could. They also agreed to
ne to the school twice a year for
interview with the teachers, to get
ull report on Roger's progress, and
y had the full understanding that
ger would not stay at the school
manently. He would stay only so
ig as the school felt he could make
ogress. That might be two years or
might be eight years. They were
nvinced that the school would do
best.

It was strongly impressed on them
at one of the most important fac-
s in the success of the program at
artin Luther School is the attitude
the parents and their acceptance
the child's potential. They were
id about one student, the son of
ell-educated parents. (Mental retarda-
on is no respecter of persons. Many
nes the parents or brothers and sis-
rs of a mentally retarded person can
quite brilliant.) After the son had
ent some time at school, it became
vious to the teachers that his po-
tential would probably enable him to hold a job such as walking around in a park picking up scrap paper with a nail at the end of a stick. And at such a job the boy would have felt quite happy and would have had the feeling that he was doing something worth while. But the father could not accept the fact that this was his son's potential. He wanted him to go to college. The boy finally had to be taken out of the school, not because he was a problem, but because his father was the problem and in the brief vacation periods would undo most of what the school had done for the boy.

The Jacksons learned another thing about Martin Luther Home and School. They didn't have to be told much about it, for it was quite plain even to the casual observer. Despite some of the rather pathetic situations, there was a deep sense of happiness and joy, almost hilarity. Everybody was smiling, not the forced kind of smile, but a smile that gave evidence of a deeper joy.

The type of service given at Martin Luther School is motivated by deep Christian conviction. Every student is loved, not for what he can become—for some have very little potential to become anything—but for what he is, an individual with a personality for which Christ died.

In addition to this spontaneous evidence of Christian principles there are formal worship and instruction in the Bible. Chapel services are held every day. The older children are in a confirmation class taught by Pastor Herbert Graening, a chaplain of the Nebraska Lutheran Welfare Society. Called by this society, Pastor Graening's chief responsibility is to be a chaplain at the Beatrice State Home for the Mentally Retarded, a home for about 2,000 mentally retarded.

Pastor Graening spends three afternoons a week at Martin Luther Home teaching a catechism class. This work must be adapted to the minds of the mentally retarded. Lesson periods must be brief, no longer than half an hour. There must be constant repetition of simple fundamentals. But let no one think that an understanding of the fundamentals of the gospel is impossible for the mentally retarded. Nor let anyone suggest that they are beyond the pale of accepting or understanding its power.

"I feel deeply humble when I stand in the presence of these boys and girls and see their strong faith in Christ," says Pastor Graening.

And so the Jacksons left Roger at Martin Luther School, firmly confident that he was in good hands. Roger is there now. The teachers are keeping a close watch on his development. He is given some chores around the school and on the farm, and he seems to be enjoying it.

Someday he'll go back to his home, and although he will never be completely independent he will be able to live a useful life. To be sure, he'll never be a genius—nor will society expect him to be one. But he will make the most of his abilities and opportunities—and God Himself doesn't expect more than that.

Because Martin Luther Home and School has played so indispensable a part in this dramatic achievement it, too, will have proved its worth.

Chaplain Herbert Graening comes to the school three times a week to teach a confirmation class. Even the most profound theology can be reduced to the two simple statements Chaplain Graening used for his lesson: Jesus loves me, I love Jesus.

The faculty of Martin Luther School gathers for a staff conference. Left to right, Eddie Negley, speech therapist and pre-academic; Mrs. Bette Sipek, primary; Mrs. Irene Eilers, crafts; Julius Moehl, principal, and Mrs. Alice Sarr, academic.

The people of Parpa, Colombia were bombed, arrested, persecuted. Despite all this

By R. A. S

They Built a Church

Parpa is a community located at a 12,000 foot elevation in the mountains north of Bogota, Colombia. It has had a certain fascination for me the three times I have visited there, and it has become a symbol for me. I would like to share with you the experiences that have made it a symbol for me.

Each time I have visited Parpa, we have set out with saddlebags, hoping that the people would be able to supply horses or mules for us to ride from the road up the rough mountain trail to the community. We have been fortunate only once. The other two times we have hiked, part of the time with saddlebags across our shoulders.

We normally leave the bus or jeep at about an 11,000 foot elevation. From there we descend about a thousand feet over a rugged, steep, rocky path; then up on the other side of a valley, panting for breath in the rarefied atmosphere and perspiring even in the chill of the high altitude.

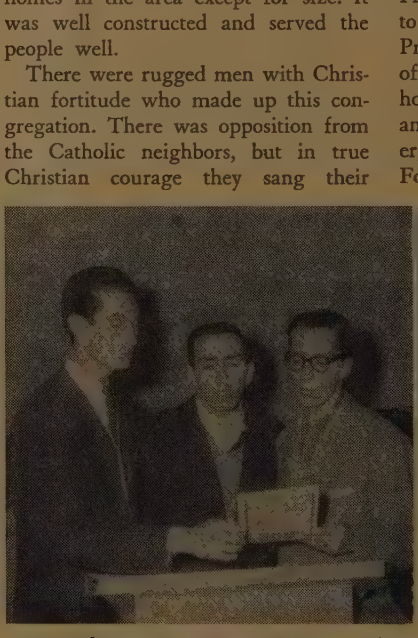
The area of Parpa is a steep slope —there is no level ground. In this area, men eke out a scanty livelihood with homemade wooden plows pulled by oxen or by hand implements, digging the rocky soil to plant potatoes, beans, and a little small grain. The plots of land are small. The struggle for existence is rugged. The staple diet consists of potato soup with potatoes and some rice, occasionally beans, very seldom meat. Homes are of adobe, with rough-hewn homemade furniture, mud floor, homemade tile roof. Wooden panels cover the windows when they have to be closed. The people who live here are mountain people. They are used to the ruggedness of terrain, of climate, and the general life. They do not expect comfort and ease. They are not accustomed to that, but they are happy.

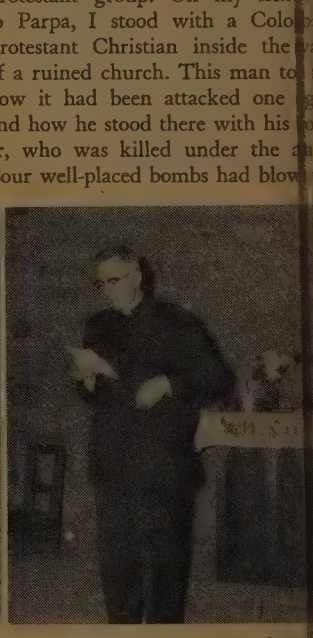
In the area of Parpa the first Protestant church of the state of Boyaca was built by the people themselves. My first trip up there included a visit to this church. It served as an assembly place for worship on Sunday, and doubled as a schoolhouse for the children on weekdays. Built of adobe and homemade tile, it differed little from the homes in the area except for size. It was well constructed and served the people well.

There were rugged men with Christian fortitude who made up this congregation. There was opposition from the Catholic neighbors, but in true Christian courage they sang their hymns unashamed and lived their lives as Protestant Christians who knew and loved their Savior.

This church was formed before our Lutheran efforts were begun in Boyaca. When our missionaries came, they were invited to assist in the work in this congregation and it was rapidly affiliated with the Lutheran Church. There was, however, some dissension, both on the basis of leadership among the lay people of the congregation, and on the basis of doctrine. It was not a perfect church; it had its ups and downs, and it had a struggle. But the fiery testing of persecution was still to come.

While the congregation was still young, persecution sprang up in Colombia that hit all Protestant ch and all Protestants. Used to oppo no fear was evidenced by the pe Parpa. Finally, however, perse struck in its severity against thi Protestant group. On my nex to Parpa, I stood with a Colo Protestant Christian inside the of a ruined church. This man t how it had been attacked one and how he stood there with his er, who was killed under the Four well-placed bombs had blow church to bits. All that was left rubble of tile and lumps of a taking the form of ghost walls to s where the church had once been.





Three young men from Bogota (left) sang for the dedication, and Pa Arnfeld Morck, superintendent of the mission, (right) preached the serm

When we visited Parpa that about 230 men, women, and chil gathered in the open patio of a by farm for worship. There we baptism for the children who had born since the last service was before the persecution. There we communion services for the ad The congregation rededicated itse the task of building a church.

Early in the morning after that ice, we hiked the treacherous down to the bus line and returne Bogota. Three days later a comm came from Parpa and told us tha the men who had attended our serv

it Sunday had been arrested and ced to work without pay for the inicipality as punishment for hav- attended Protestant worship. The rsecution was not over. I asked the mmittee, somewhat hesitantly, Vhat have you decided to do?" ieir spokesman replied firmly, "We ve decided that the next time we ild, we build with stones set in con- ete so they can't blow us up so easily hen they try again."

They tried several times during the xt few years to gather material and art building the church. Each time ey tried some would be arrested and rown into prison. It wasn't easy to uild a church in Parpa. We wondered they wouldn't have to give up. Fi- ally, however, the coalition govern- ent brought some relief, with a possi- lity of reopening their school and gain worshipping God openly, they t to work with a will to gather stone, haul concrete up the mountain path hich we thought was difficult to walk ithout a load. They gathered the peo- e together, and they built the church.

My last visit to Parpa was on April 5, 1959. The people had hurried to omplete the church building when ey heard I was coming, as they want- d me to dedicate their church. So on Saturday we set off on our trip; gain no horses, so we hiked. With us ere three young men from Bogota, ne a banker, one a pre-medic, one a orker in a dental clinic. These three hen had heard that we were going to edicate the church and they knew here was no organ there. They said, We will go along to sing for the ervices to help make it a festive oc- asion."

As we topped the last rise, we saw he church before us. It was built of tone set in concrete. It is the only uilding in all of Parpa that has glass n the windows. It is a symbol of a ictorious faith that can go through ardship, that dares to press forward ven in poverty, that can be victorious ver persecution. We met in the ruins f the old church. Then we marched own, singing all the way from the uins to the new church building, and he doors of this new structure were hrown open to receive a rejoicing con- gregation.

The ghost walls of the church that was bombed.

The congregation gathers in the new church.

It is a sturdy building, built of stone set in concrete.

Editorial...

Censorship and the Church

Something new has been added in the perennial discussion of censorship to protect the morals of the people. We are quite accustomed to witnessing a continual battle on the part of Roman Catholicism to impose its standards of morality on all the people. It is by no means unheard of that moving picture theatres bow to the will of the local bishop and cancel a show which is repugnant to the hierarchy. And, of course, we have had ample opportunity to see how far such attempted censorship can go, in relation to the Martin Luther film. This most of us take for granted, and, other things being equal, Protestants array themselves against such attempted censorship, even though they may agree as to the undesirability of the film or book in question.

Currently a different situation seems to be developing, in which Protestants are being asked whether the time may have come when more than passive measures will have to be taken as a protest against the type of films which is becoming far too common—"films that over-emphasize sex for sex's sake, and violence for violence's sake." The word "boycott" is being avoided, but words like "moratorium" are being used. The distinction seems to be that Protestants would be urged to declare a "moratorium" on attendance at movies until the producers clean things up. That may not be a boycott, but it strikes us that it is a blood cousin.

It is the West Coast Office of the Broadcasting and Film Commission of the National Council of Churches which is exploring the possibility of securing general sanction for a "moratorium." An eight-member committee of clergymen on the Coast has been studying the matter for a number of months. Consultations are being held with church leaders in other parts of the country.

It will be a matter of some interest to readers of this paper that several Lutherans are actively engaged in the discussions. Mr. George A. Heimrick, a prominent layman of the Augustana Lutheran Church, is the director of the Commission. Dr. Carl W. Segerhammar, president of the California Conference of Augustana, is a member of the committee of clergymen. And the Rev. H. K. Rasbach, pastor of an ALC congregation in Hollywood, is actively connected with the movement.

It is always exceedingly difficult to take a con[sis]tent stand in a matter like this. On the one hand, th[ere] our deeply rooted fear of any form of censorship [that] shall impose the will of a certain group on other [mem]bers of society. That way lies the death of demo[cracy]. Nor does it make much difference who is attempt[ing] to impose the censorship. We have often quoted t[he] mark of a Lutheran pastor in the deep South. H[e] served for years in a city which was dominated [by] Roman Catholic Church. Then war industry a[nd] inflated population swung the balance of power [to] very aggressive Protestant group who proceede[d] "take over." Remarked the pastor, "I don't know w[hich] was worse. One seemed to be as bad as the o[ther]. Which goes to prove that it is the whole idea of [cen]sorship exercised by a group over the whole whi[ch] dangerous; not so much the composition of the g[roup].

The other horn of the dilemma is, of course, th[at] Christian person can close his eyes to the dangers w[hich] threaten from pornographic literature, immoral [films], television shows of violence, unrestricted liquor a[d]vertising, and all the rest. And the two readiest wea[pons] are a restrictive law or an organized boycott.

The effort now being made in Protestant circl[es] to effect improvement through a "moratorium" o[n] attendance at movies. Since the material we have [re]ceived pointedly avoids naming certain films, we [as]sume the intention is a moratorium on *all* attend[ance].

Reports from various sources indicate that church [lead]ers are decidedly divided in their reactions to the [pro]posed "moratorium." Many of them seem to feel [that] censorship is censorship, and that any attempt [at] by a minority group is so dangerous that they sim[ply] cannot put their stamp of approval on it.

We share that feeling. True, we will have to [wait] and see what specifically develops. The material [we] have thus far received is too general to be the [basis] for a final decision. It may develop into something [we] can all get behind.

In the meantime, we continue to adhere to the [con]viction we have always had—that it is the perva[sive], not radical, approach to such problems which sho[uld] be the typical Christian approach. Christianity [is] leaven which can and must pervade the commun[ity]. Beyond that is the power of the Christian family—[a] power which must be exercised within the family [in] a disciplinary way. And, at times, the radical appro[ach] must be used. But only with a full realization tha[t it] is an exceedingly dangerous technique.

ight Dappled with Shadows — Karl A. Olsson

The Birds and the Bees

If the Middle Ages too closely identify sexuality and st, it is the error of modern cuture to treat sex naively the assumption that ignorance is the only evil. It is been argued that you can remove the risk of sex by lking about it. Men in white coats and small tooth-ush mustaches are photographed before high school asses looking at embryos and flagellae, and parents ave been told that boys and girls informed from in-ncy about rabbits and pollination will be able to con-ol their sex drives. It is the most plausible nonsense.

It is plausible because sexuality like other physical nctions can be identified with bodily organs, and we ssume with our technical know-how that anything hich can be diagrammed can be understood and con-olled. Hence if you show a child the organs of genera-on on a chalk diagram, or more elegantly in glass and lastic, you have taken him a good way beyond the noals of smut.

It is nonsense because it is based on an analogy be-ween functions which are really not parallel at all. o show a child a diagram of a stomach and to talk bout the pros and cons of digestion is not the same hing as to show him reproductive organs and to talk bout the pros and cons of sexuality. This is like draw-ng an analogy between a water hose and a high ten-ion wire. If you get confused about the hose, no real lamage results; but a high tension wire is something lse again.

Sexuality in a Test Tube

I recall with the detached amusement of middle age a field trip I once took with a college ethics class to a social hygiene clinic. It was directed by a *gentil,* white-haired woman physician who out of apostolic devotion to her calling volunteered to tell young people about the mysteries of sex. She was a very nice lady with a scrubbed look and a paper-thin and somewhat weary voice. She came as close as anyone I have heard to make the topic sensible, grave, and cool in that stuffy little room with its odor of phenol and floor wax and its bottled fetuses. It was not difficult to believe that ordering our sex life was no more difficult than brushing our teeth with a vigorous rotary motion and seeing our dentist twice a year.

Cruel, Cruel Aphrodite

We filed out of the clinic with a hushed air of people leaving a funeral parlor. It was, as I recall, a vibrant May day with tumbling white clouds and a blue sky

The Deadly Sins:

LUST (continued)

and grass burning green along the sidewalks. As we walked to the "L" station, boys and girls together, we talked solemnly and a little falsely about what we had heard. Hadn't she been just fine, so sort of honest and straightforward and objective? (We used the word objective a lot those days.) And this was certainly better than all that hush-hush we were used to. It was wonderful, wasn't it, not to be treated like babies but like grown-up people who had an objective attitude toward these things and could be trusted to act judiciously.

Innocence

We boarded the "L." The windows were open, and office girls in their cotton dresses and young men in shirt sleeves proclaimed the month of May. It was as if sky and grass and people were declaring all our stuffy conclusions silly and a little irrelevant.

We fell silent as we stood rocking together on the train. Our topic seemed exhausted before it had been resolved. There was a girl in our group with a child-like freshness in her face. She had been, I suspect, somewhat bewildered by all our talk. She was with us but not quite with us as if she were protected from our sophistication by a wall of glass. She suggested a quality alien to our whole adventure, a quality alien to the dry and withered talk of objectivity. She had innocence. She was not simple or ignorant or square, but in some positive and joyous sense, innocent.

Innocence is a quality we do not understand, as we do not understand lust, as long as we talk about sexuality as if it were a controllable physical function. But sexuality is not mainly a physical function. It is rooted in the mystery of human spirit. That is why sexuality is always a problem, no matter how frankly we talk about it, and why it will not do to try to control it with a silken skein reason. If it is not to get away from us and become a fire-breathing dragon, sexuality must be confronted and mastered, not with rationality alone but with sanctity.

For the Family Altar

J. R. Heste

Toward the Twenty-First Sunday After Trinity

Beth

The Epistle: Ephesians 6:10-17 • The Gospel: John 4:46-53

Monday, October 12
UNPLEASANT PICTURE

John 5:3

In these lay a multitude of invalids, blind, lame, paralyzed.

That was the scene at the pool located near one of the gates of the city of Jerusalem. And it was not a cheerful picture. There were many of them there; people who bore the burden of sickness and, perhaps, because of it, had the whole course of their lives changed. There are many people to this day who must meet life under the added burden of some physical ailment, some limitation. And life for them is not always easy. They find themselves at home in this scene.

It is the way of this life, blessed Jesus, that unpleasant visitations are made upon us. Some of us have impaired health, or must go about without our sight, or we go from day to day carrying with us pain, discouragement, or heartache. But be with us, and lift us with the truth that You are aware of all our needs. In Jesus' Name. Amen.

Tuesday, October 13
LENGTHY TRIALS

John 5:5

One man was there who had been ill for thirty-eight years.

This man, we would say, certainly had his full measure of hardship. Being sick for a short spell is something that would be considered "normal," and when such an event comes along, we seem to have little difficulty in putting up with it. But when sickness stretches out into weeks and months, or even into years, then we find ourselves in the throes of a situation that can make or break us. It takes a great faith in God to accept a lifetime of illness. And it can be done.

For those of us who enjoy good health, O God, make us truly thankful. And give us an understanding of what it must mean to those from whom health is taken so that they must pass their days under a handicap. We would be thoughtful of these, and in every way help to lighten their burden. Make us strong to help the weak. In the Name of Jesus. Amen.

Wednesday, October 14
DIVINE WISDOM

John 5:6

When Jesus saw him . . .

The picture of all the sick on the porches at the pool of Bethesda woul very depressing if it were not for fact that Jesus came onto the scene. sus saw him." He saw the man who been sick so long, He knew exactly the man felt, and how much he de to be made well. Of deepest comfor the sick and ailing is the fact that knows and God cares. He is not indi ent to the troubles and sorrows of especially those of His believing chil

There is a need for us constantly relate our affairs to You, heavenly ther. Not only when all is well, but when all is not well. How grateful are that You come to be with us in darkest moments; that You do not sake us. If we must be shorn of our strength, then let us rely more and on the Strength that never fails. An

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Thursday, October 15
MAN'S INDIFFERENCE

John 5:7

"Sir, I have no man to put me into the pool when it is troubled."

According to this man's story he was suffering it out alone there by the pool. His friends had forgotten him, perhaps, and his relatives were avoiding him. And even as long as he had been there, he never managed to get assistance from anyone to get his feeble frame into the water. In addition to his helplessness he had to bear the cold indifference of a careless world. This burden surely did not make his trial any easier. Nor did it say much for humanity.

Endow us with the compassion and the thoughtfulness we should have for the sick and the suffering, gracious Jesus. "I was sick, and you visited me," You will say at the last day. May the cheer we bring reflect Your cheer, and the encouragement we offer be from our hearts. In bearing one another's burdens we are fulfilling the law of love. Amen.

Friday, October 16
THE QUESTION

John 5:6

He said to him, "Do you want to be healed?"

This seems like a strange question for Jesus to ask this man. Certainly, no one in his right mind enjoys being sick. But Jesus was here showing His concern and indicating His power to do something about it. In our trials we ask one of two questions: the first is usually, "*Why* did this happen?" And we can be bitter about it, pointing out all the reasons why we should have been spared. A better question is this: "*What* does God have in mind now that I am put on the shelf?"

You do not stop us from raising questions, dear God, but You want us to ask the questions that will lead us to see Your purposes in our trials. You do not send trials, but when they come You use them to refine us, to build our faith, to try us, to make us according to the blueprint of Your will. Direct us to ask what it is You have in mind. Amen.

Saturday, October 17
THE CURE

John 5:8

Jesus said to him, "Rise, take up y pallet, and walk."

This passage is not meant to prove t Jesus heals everyone that is sick, but points to the higher truth that He power to give the strong faith that give vigorous health to the spiritual of man. Sometimes people *are* cu through prayer; sometimes it is not the purposes of God that people shall in this life relieved of their trial. G takes the long view, the eternal view, a has in mind, most of all, the true rig ness of every man with Himself.

Gracious Lord, by Your power can rise up and walk, even if physica we are unable to walk. We are able believe in You even if the natural he would encourage us to disbelieve. We c be of good cheer even if there may reasons to be otherwise. Hear us and h us, for Jesus' sake. Amen.

ıbelieving Mr. K. Invokes Deity

Although he professes not to believe God, Soviet Premier Nikita S. ırushchev invoked the name of the ity during his visit to New York ty.

Addressing civic, business and politi- leaders at an official luncheon in s honor, the Russian leader declared: God knows what the difference is tween the capitalism described by arx and the capitalism . . . that Mr. dge (Henry Cabot Lodge, U.S. dele- te to the United Nations) described. seems to me to be one and the me thing."

And later, speaking on this subject ain he told the guests: "If you like pitalism, and I am sure you do, od's with you. Continue in your ef- rts."

To find this self-proclaimed atheist ing the name of God has been hardly surprise however to those who recall at "the amiable chatterbox," as some reign diplomats in Moscow have ıbbed him, has often made speeches hich were later officially "corrected" the Kremlin.

His references to God will stand on ıe record here, but it is a moot ques- on whether his remarks will be re- yed for the benefit of the Russian ıasses.

Mission to Vacationers

The Evangelical Church in Germany EKID) is studying the establishment f a "camper's mission" following the ıccessful missionary work by two ıinisters among German vacationers ı northern Italy.

Meanwhile, the Evangelical Church f Hesse and Nassau already has an- ounced it will organize such a mis- ion next year.

Pastors Karl Zeiss and Erich Warm- rs, both of the Hesse-Nassau Church, ast summer visited Italian camping rounds where, dressed in sports lothes, they held morning prayers and gave informal sermons and arranged personal consultations and evening discussions. They reported their efforts were met with surprisingly great interest and appreciation among holiday-makers and stated they would perform a similar mission next summer.

Not only Germans, but also German-speaking people from Holland, Luxembourg, Switzerland and the Scandinavian countries made use of the pastoral services.

They said they found everywhere "a great hunger for pastoral care and counsel among vacationers, many of whom had not been inside a church for years and now were glad to find a clergyman with whom they could discuss religious and personal problems."

The ministers agreed the "holiday mood" apparently provided a psychologically favorable atmosphere for a pastoral approach. They pointed out that the vacationers were at leisure, relaxed and more inclined to open their hearts and minds to the non-material things of life than if they had been at home, where they normally are too deeply involved in busy routines of daily life.

Propose Protestant Charter for Spain

A Spanish charter to safeguard legal rights of Protestants in this predominantly Roman Catholic country is reported under consideration by high government officials in Madrid.

Although still only an idea, observers point out that Foreign Minister Fernando Maria de Castiella views the charter proposal "sympathetically." Elimination of the Protestant issue to redeem Spanish prestige from the harm done by restrictive policies regarding religion has been urged by Spanish representatives in Western countries as well as by British officials.

During Senor Castiella's visit to London to confer with President Eisenhower and British leaders, the latter particularly protested a Spanish police raid three years ago on the Madrid offices of the British and Foreign Bible Society and the seizure of 35,000 Bibles. Although the Spanish eventually paid compensation for the Bibles, following extended British protests, they have not freed the Society's premises.

Success or failure of the proposed charter may well depend on Senor

DUTCH PRINCESS ATTENDS CHURCH—Princess Beatrix, heir presumptive to the throne of the Netherlands, greets a family friend, Dr. Edgar Franklin Romig, after worship at New York's West End Collegiate Church where he is pastor. She was in the United States to attend the civic ceremonies marking the 350th anniversary of Dutch explorer Henry Hudson's discovery of the river that bears his name. —RNS Photo

Castiella's support, observers believe. Ambassador to the Vatican for seven years, he enjoys high prestige with Generalissimo Francisco Franco and with Catholic leaders in Spain and at the Holy See.

Nevertheless, say observers, legislation of a rights document for Protestants, and perhaps also for such other minorities as Jews and Moslems, will probably be slow and difficult.

Meanwhile, Spanish Protestants, who number only about 20,000 in the national population of 30,000,000, continue charges of oppression by the regime, including rejection of marriage applications, denial of burial permits, housing and employment boycotts, closing of churches, and suppression of publishing and educational activities.

The Spanish Bill of Rights adopted in 1945 guarantees "official protection" to the profession and practice of the State Roman Catholic religion and declares that "no other ceremonies or external activities will be permitted than those of the Catholic religion."

Anglican Paper Assails Trend Toward Catholicism

The unofficial Church of England newspaper in London conceded that there is a growing trend among some Anglican priests toward the use of Roman Catholic rites in religious services.

In an article attacking Anglicans who lean toward Catholic forms of worship, the paper asserted that they are doing the Church of England "a great disservice."

"It is time that their bluff was called and that they were asked to conform or leave for a more congenial spiritual home," the paper said. It observed that those using Catholic rites, however, "are a small minority who, by their propaganda, suggest that they are far stronger than they are."

Although the newspaper has no official connection with the Anglican Church, it maintains a close relationship. Its article backed Bishop Mervyn Stockwood of Southward for publicly denouncing and dismissing the Rev. Rice Alforth Harris of St. Andrew's mission church in Carshalton because he used Catholic rites in his parish.

Washington News Notes

OF ONE BLOOD, ALL NATIONS—The role of the United States as a melting pot of nationalities was dramatically portrayed when 35 men and women from 23 countries were naturalized in a big outdoor "Citizenship Day" ceremony on the Washington Monument grounds. Native costumes brightened the scene as people from four continents became new Americans. The seriousness of their faces revealed the deep meaning which the pledge of loyalty to their adopted homeland had for them.

The occasion for the mass naturalization was the 14th National Conference on Citizenship which brought to the nation's capital civic, educational and religious leaders from all parts of the country. The conference theme: "U. S. Citizenship—Know It—Cherish It—Live It."

■

DISTRICT OF COLUMBIA VISITED BY LUTHERAN LEADER FROM INDIA—In the U.S. on a study and visitation tour is the Rev. B. H. Jackayya, who is general secretary—or church body president—of the India Evangelical Lutheran Church (IELC). Officially organized in January of 1958, the IELC is the result of over sixty years of mission efforts by the Lutheran Church-Missouri Synod in South India. It now numbers nearly 30,000 baptized members.

Speaking to a Washington group, the Indian churchman said that the constitution of his country guarantees religious freedom for individuals; however, some restrictions on certain activities of the Church are being felt. As an example he cited recent Indian legislation which imposes a basic educational program on all schools including those operated by the Church. The IELC has come in close contact with this new law since it operates 90 primary schools, eight secondary schools, and a teacher training college.

To comply with the law as recently passed, each school must offer time for common worship which in many instances will include Christians, Moslems, and Hindus. (Not all who attend a Christian school for educational purposes embrace its religious tenets.) The forced mixed worship has caused serious objection in some localities and has already caused the closing of at least one IELC school.

Secretary Jackayya stated that the imposing of the worship requirement on all schools may adversely affect the church's educational system in coming years.

By ROBERT VAN DEUSEN and CHARLES DE VRIES

Feathered Formosan Serves Canadian Indians

Probably the only Formosan in the world who can work a trap line at 40° below zero, paddle his own canoe, and shoot his own meat is the Rev. Stephen How, 32, who recently completed 15 months as a Presbyterian missionary to the Ojibway Indians in Northern Ontario.

Newly-appointed pastor of Park Royal Presbyterian Church, Clark Clarkson, Ont., the genial young clergyman, wearing an Indian headdress as well as clerical collar, told of his bush experiences at the annual meeting of the Presbyterian Church in Canada's General Board of Missions.

For the first few weeks, he said, his accent and appearance puzzled the local whites in the remote Kenora mission area. His Indian parishioners were baffled, too. "We thought you were from another tribe," they said on meeting him.

A former architect-engineer in Taipei, Formosa's capital, Mr. How came to Canada to study for the ministry and was graduated from Knox College in Toronto in 1957. He immediately requested the wilderness assignment, he said, because "I had heard about red Indians ever since I was a child."

ur Months to Go . . .

47% of LWA Goal In

Contributions to Lutheran World tion totaled 47 per cent of its 1959 al of $3,900,000 at the end of the st eight months of the year, it was nounced in New York by the Rev. llin Shaffer, assistant director of the nual appeal.

Mr. Shaffer reported that $1,842,992 d been received through August 31 m the eight participating church dies of the National Lutheran Coun- . In the same period last year, 49 r cent of the goal had been reached. Both the United Lutheran Church America and the Suomi Synod have ntributed 54 per cent of their LWA als for the year. The other bodies ve raised less than half their quotas.

utheran Gets Methodist Award for Catholic Book

A Lutheran minister, the Rev. Jaroav Pelikan, Jr., 35, was named winr of the $12,500 Abingdon Press ward for his book on the history, ture, and beliefs of Roman Catholism. Abingdon Press is a publishing ouse of The Methodist Church.

Mr. Pelikan, professor of historical eology on the Federated Theological aculty of the University of Chicago, s the author of "The Riddle of Rom Catholicism," published by Abingon Press, Nashville, Tenn.

Abingdon's editors said the book was specially timely in view of Pope John XXIII's announcement for an Ecunenical Council which has aroused he interest of Protestant leaders as well as Roman Catholics.

Commenting on the book in *Commonweal,* a Catholic periodical published by laymen in New York, columnist John Cogley said Dr. Pelikan "has written with scholarly detachment of a Church not his own. That in itself is a major achievement. But he has done more. His book is a notable contribution to the Protestant-Catholic dialogue which may yet replace the traditional warfare between Christians."

"A Roman Catholic does not of course think of his Church as a riddle but as a divine Mystery," Mr. Cogley said referring to the book's title. "Yet when the Catholic reader puts down the Pelikan book it is with the distinct impression that its author has come closer to the mystery than those who know the Church only from the outside are usually expected to come. This speaks well for Dr. Pelikan's objectivity, his historical understanding, his tolerance and his Christian charity."

Nov. 22-29 . . .

Set Clothing Appeal

Lutheran World Relief announced that its annual Thanksgiving Clothing Appeal will be held this year from November 22 to 29.

Pastors of the more than 11,000 congregations affiliated with the eight church bodies participating in the National Lutheran Council are being sent a letter, posters, and a brochure urging their members to cooperate in the special campaign.

Entitled "Truly I'd Serve Thee," the brochure, which was written by the Rev. Ove R. Nielsen, assistant executive secretary of LWR, stresses the pressing need for material aid in numerous areas throughout the world.

Included in the mailing is a list of seven LWR warehouses located in various parts of the country to facilitate the shipping of used clothing. The agency is again offering to pay the freight on carload lots and encourages congregations to cooperate with other Lutherans in gathering and shipping clothing.

In many local areas, congregations of all Lutheran bodies have participated in cooperative drives in the past, shipping goods to the various warehouses in railroad box cars or truckload lots.

Also cooperating with LWR in the annual appeal are the Board of World Relief of the Lutheran Church—Missouri Synod and the General Relief

—NLC Photo

AFRICAN STUDENTS ARRIVE—A group of six Lutheran students from Tanganyika, East Africa, arrived in the United States in September for study during this academic year under the auspices of the National Lutheran Council's International Exchange program. Those pictured are (from left to right): Alfred Lyaro, who will attend Augustana College in Sioux Falls, S. D.; Nisaghurwe Fue, Luther College, Decorah, Ia.; Roger Mukasa (an Episcopalian who traveled with the group) University of Cincinnati; Eliewaha Mshana, Lutheran Bible Institute, Minneapolis, Minn.; Ruth Manassa, Gustavus Adolphus College, St. Peter, Minn.; Isaria Kimanbo, Pacific Lutheran College, Parkland, Wash.; and Tamilwai Kukindo, Gustavus Adolphus College.

Committee of the Wisconsin Evangelical Lutheran Synod. Leaders of both groups are urging their congregations to send clothing to LWR warehouses.

In his letter to pastors of NLC bodies, Mr. Nielsen observed that "this is the year in which the uprooted, homeless people of the world are being given special recognition by thinking and concerned people everywhere . . . it is World Refugee Year."

Mr. Nielsen pointed out that contributions from U.S. Lutherans last year enabled LWR to send 4,687,000 pounds of clothing for distribution through church channels to the most needy in South Korea, Hong Kong, Taiwan, Jordan, Syria, Yugoslavia, Austria, Germany, Chile and Madagascar.

$1.5 Million LWS Program Adopted

A 1960-61 program budget of $1,500,000 for inter-church aid, refugee service, and similar projects in 22 countries around the globe was approved at Bievres, France, by the Lutheran Federation Commission on World Service.

Benefiting from the projects will be Lutheran Churches and needy groups of people in Australia, Austria, Canada, Czechoslovakia, Eire, France, Germany, Great Britain, Greece, Hong Kong, Hungary, India, Italy, Jordan, the Netherlands, Poland, Rumania, Russia, South Africa, Switzerland, Syria and Yugoslavia.

To make the projects possible, contributions will be sought by the LWF commission from the federation's member Churches and national committees, especially those in North America and Europe.

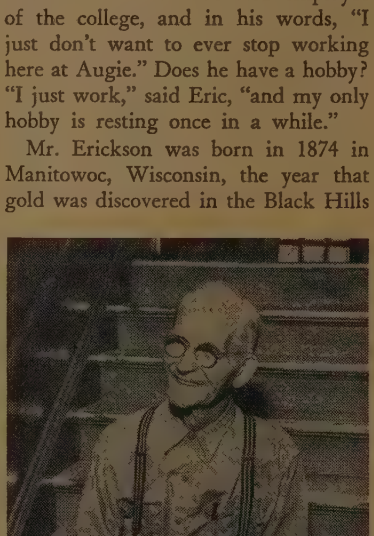
U.S. Lutherans support this program to the extent of about a million dollars each year through their fund appeal, Lutheran World Action, conducted by the National Lutheran Council.

According to a report presented at the commission meeting a program budget of similar size for the current fiscal year is being supported by Lutheran Churches and LWF national committees in the United States, Germany, Sweden, Canada, Norway, Finland, Australia, Denmark and the Netherlands.

Augustana's "Eric"

Sitting on the newly renovated steps of the "Old Main" on the campus of Augustana College in Sioux Falls, South Dakota, is an "old-timer" and long-time employee of the school, Mr. L. H. Erickson (see cut). "Eric" has been working at the college in the maintenance department since the year 1927. At the time this story was written, Mr. Erickson said that he was exactly "85 years and eight days old." For the past 32 years he has been a staunch friend and devoted employee of the college, and in his words, "I just don't want to ever stop working here at Augie." Does he have a hobby? "I just work," said Eric, "and my only hobby is resting once in a while."

Mr. Erickson was born in 1874 in Manitowoc, Wisconsin, the year that gold was discovered in the Black Hills



of South Dakota, and also the year that Lt. Gen. George Custer led a military expedition into the Black Hills region. In the year 1879, Mr. Erickson traveled with his family into Grand County, Dakota territory where his father staked out a claim. He then moved in 1906 to Sioux Falls, South Dakota leaving this area only once in 1913 for Waukon, Iowa, where he farmed for eleven years. He returned he said, "in May of 1924 I can remember that the Dakota Relays were being held in Sioux Falls at that time."

Musing over the past years, Mr. Erickson said that many improvements have taken place on the camp Augustana. "The new buildings c campus are very sturdy and beaut commented Mr. Erickson, "and as I can tell, students are still as honest and hard working as they when I first started working h After 32 years of observing c students, this 85-year-old man h great deal of faith in American y and the future.

When asked about the coming of space travel, Mr. Erickson "Our forefathers used to question fancy means of travel as the aut bile, train, and airplane but turned out so I guess if they wa travel to the moon they will. As as I'm concerned, I like to keep two feet right on the ground. I c care to go to the moon."

The present world situation not worry this aging but agile genarian. "I believe that we sh try to trust in the Lord," he said, he can do more about things than of us can." A simple but universal turn to faith is Mr. Erickson's gestion to the world.

Kraabel Resigns NLC Post

The Rev. Alf M. Kraabel has signed as secretary for inter-cultu outreach in the Division of Ameri Missions of the National Luthe Council after more than three years the post. His resignation is effec Sept. 30.

Mr. Kraabel, who has been with NLC since the office for inter-cultu outreach was established in Ma 1956, will become chaplain of Ca bad-by-the-Sea, a Lutheran retirem center in Carlsbad, Calif.

As secretary for inter-cultural o reach, Mr. Kraabel's principle respon bility has been to study pertinent fa about cultural groups in America n normally reached by the Church; to certain barriers in the point of vi of the Church, and the factors in t culture, social experiences, and re gious background of these people th hinder a church's ministry to ther and to discover successful experienc of the church in reaching them.

...st Professors Coming

...nouncement was made this month ...erning three European scholars ... will lecture at Luther Theologi... Seminary, St. Paul, Minn., this ...ol year.

...vo of these men will be on the ...ram of the 1960 Pastors' Convo... ...n January 5-7. Dr. Philip Watson, ...ted Luther scholar from England, ... be one of the lecturers. He is ...ding this year as a guest professor ...arrett Theological Seminary, ...aston, Ill.

...r. Ernst Kinder, professor of ...matic Theology at the University ...Munster in Germany and chairman ...the Lutheran World Federation ...mission on Theology, will also ... three lectures at the Pastors' Con... ...tion. In addition, Dr. Kinder will ...d three weeks lecturing to the ...lar student body during the month ...anuary.

...r. Per Lønning, eminent young ...logian from Norway and member ...he Norwegian Parliament, will be ...t professor for the 1960 annual ...mer graduate session at Luther ...inary. Dr. Lønning will arrive on ...il 1 and will be a guest lecturer ...ng the spring quarter of the reg... seminary year.

People

The Rev. Wallace H. Aos, who has ... serving the Ettrick Church, Et..., Wis., is hospitalized at Oak ...est Sanatorium, Onalaska, Wis. It ...xpected that he will be a patient ...e for several months.

Miss Clara M. Rossing, who has ...ed her congregation as organist ... in many other capacities since ...8, was recently honored at a recep... at her church, Werner congrega..., Werner, N. Dak.

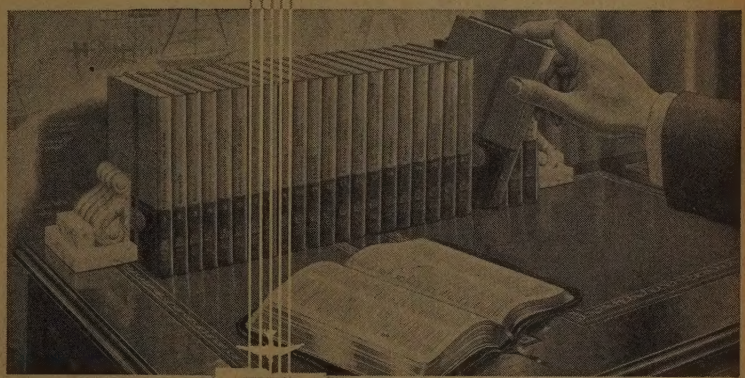
The Rev. and Mrs. Melvin W. Hal...sen, Minneapolis, recently celebrated ... 50th anniversary of their marriage. ...ause Pastor Halvorsen has been ill, ...y the members of the immediate ...ily were present. Highlight of the ...ivities was a message and gift from ...r Savior's Church, Beloit, Wiscon... which Pastor Halvorsen served for ... years. Pastor Halvorsen left Beloit ... 1948, and, following a short pastor... at North Cape, retired.

The Rev. Arvid Thorson has resigned as pastor of Our Savior's Rocky River Lutheran Church, Cleveland, Ohio, in order to accept a call to start a home mission church in Orlando, Florida.

The Rev. Arthur C. Towne has resigned as pastor of Trinity Church, Frankfort, Mich., in order to accept a call to become pastor of Our Savior's Church, Rocky River, Ohio. He will begin his pastorate there Dec. 1.

The Rev. Dar Roa, college pastor at Waldorf College, Forest City, Iowa, was one of the speakers at the Bible Study Conference held in September in St. Louis, sponsored by the Missouri Synod for their district parish education leaders.

deepen your faith through knowledge



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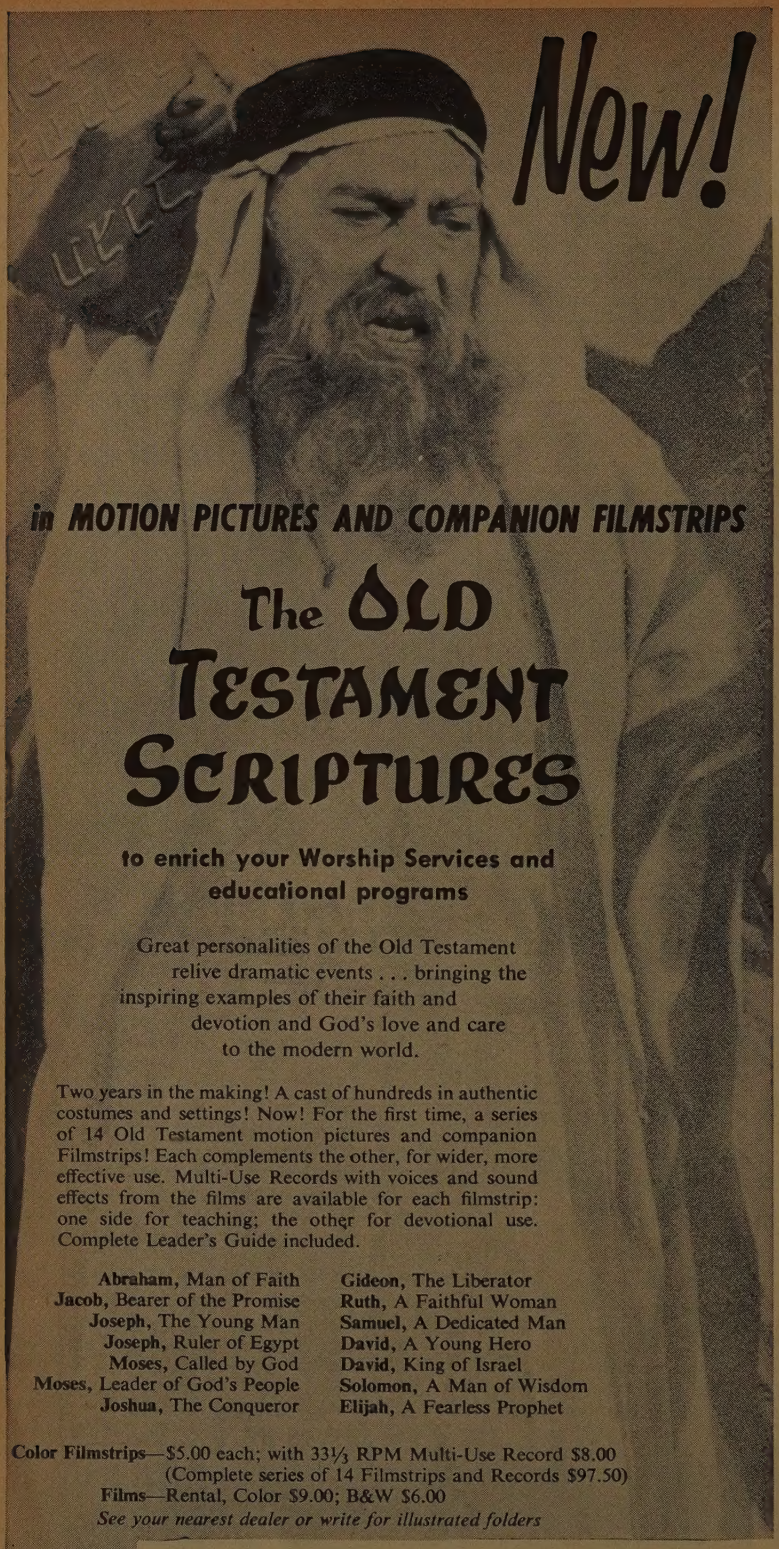
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Obituary

The Rev. Irwin Z. Hyland of [illegible] Ia., died Sept. 13 at the age of 45 [illegible] Pastor Hyland was born Sept. 6 [illegible] at Radcliffe, Ia. He was baptized [illegible] firmed, and ordained into the [illegible] Ministry at Our Savior's Chu[illegible] Radcliffe. He received his elem[illegible] and high school education in Ra[illegible] and was graduated from Waldo [illegible] lege, St. Olaf College, and fro[illegible] ther Theological Seminary, St. [illegible] He served the following past[illegible] Centerville, S. Dak., 1944 to [illegible] Kiester, Minn., 1949 to 1953; [illegible] son, Minnesota, 1953 to 1955 [illegible] Rock Creek Church, Osage, Ia. [illegible] until his death. During the schoo[illegible] 1955 to 1956, Pastor Hyland stud[illegible] Biblical Seminary, New York [illegible] He was married to Mildred Vi[illegible] 1940. Survivors include his wif[illegible] daughter, and four sons.

Parish Conservation Ser[illegible]

The merits of the propositions adv[illegible] below have not been investigated a[illegible] Parish Conservation Service assumes [illegible] sponsibility in the matter. Send yo[illegible] and communications to: The Parish C[illegible] vation Service of The ELC, 422 Sout[illegible] Street, Minneapolis 15, Minnesota. [illegible] is no charge for this service. (Refer [illegible] number when inquiring.)

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160-acre farm, cent. Minn. Very g[illegible] bedroom house and outbldgs. Splendid [illegible] tion; hard surface road. $65 per acr[illegible]

177-acre farm, S. Minn. 2½ mi. [illegible] town. Good land and bldgs. Fine Lu[illegible] church.

Businesses

Hardware and appliance store in m[illegible] Wis. Skelgas rtes. Wonderful oppo[illegible] for plumbing and heating man. Lu[illegible] community with good schools.

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Long established barber shop and [illegible] ment in N. Minn. city over 2000. [illegible] schools and ELC church.

FOR RENT

Homes

3 bedroom house, S. Mpls. by gen[illegible] who wishes to reserve one room fo[illegible] Near 50th St. and France Ave. busli[illegible] same block as Lutheran Church of [illegible] Shepherd. Desirable for middle-aged [illegible] without children. Prefer Lutherans.

WANTED TO RENT

Mpls woman desires kitchenette a[illegible] S. Mpls Lutheran home. Prefer living [illegible] elderly couple near Luth. church.

POSITIONS WANTED

e girl desires elementary grade teach- ition after Jan. 25th, 1960. Will com- yr. elementary ed. course, Augustana , at that time. 634-8D

lle-aged lady desires position as house- or housemother in Home for Aged ildrens' Home, either in Oregon or agton. 634-9D

ersity student, graduate of L.B.I. (Seat- esires parish work, part-time, in Lu- church in Twin Cities. 634-10D

HELP WANTED

erior graduate nurse with college de- be asst. in Dept. of Public Relations, or less. Typing and shorthand re- 634-11F

ron in Home for Aged, N. Dak. Prac- urse preferred. 634-12F

sekeeper to take complete charge in Dak. farm home with 2 boys—9 and notherless). All modern conveniences. desirable community. 634-13F

low with comfortable home in small E ak. town desires refined middle-aged companion. Lutheran community. 634-14F

nted housekeeper in Mpls suburban 2 children—2 and 4 mos. No cook- heavy cleaning. Private room and bath. 634-15F

Announcements

nted—6 to 8 rustic, hanging light fix- Send description and price to Pastor n Bordine, Remer, Minn.

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f River Falls Ct. WMF, Oct. 13, Mid- iver, Minn.

mon Ct. WMF, Oct. 14, Calvary Lu- Church, Lemmon, S. Dak.

okston Ct. WMF, Oct. 6, Little Norway h near Fertile, Minn.

waukee Ct. WMF, Oct. 22, Ascension an Church, Milwaukee, Wisconsin.

aca Ct. WMF, Luther League, and erhood, Oct. 11, Glendorado Lutheran h, R. 1, Princeton, Minn.

Crosse Ct. WMF, Oct. 13, Our Savior's h, Whitehall, Wis.

rvey Ct. WMF, Oct. 14, Our Savior's h, Mercer, N. Dak.

nge Ct. WMF, October 13, Littlefork h, Littlefork, Minn.

dison Ct. WMF, Oct. 16, Our Saviour's h, Flandreau, S. Dak.

Paul Ct. LDR, Oct. 16, Christ Lutheran h, St. Paul, Minn.

monweir Ct. WMF, Oct. 14, Fountain h, near Hustler, Wis.

laca Ct. WMF Workshop, Oct. 27, Beck- hurch, Becker, Minn.

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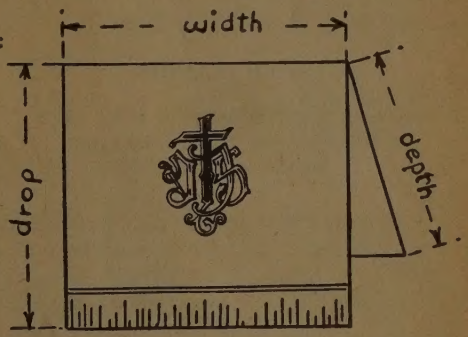

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Something there is about a lofty spire
That shakes the very heart of me,
I know not why.

For I have seen it rise against the morning sky,
Startling against the splendor of the rose-dipped clouds,
And I have felt the hope of new-born day.

And I have seen it point into a slate-gray dawn,
Sturdy against the scudding of the blue-winged clouds,
I felt its strength despite the shifting winds.

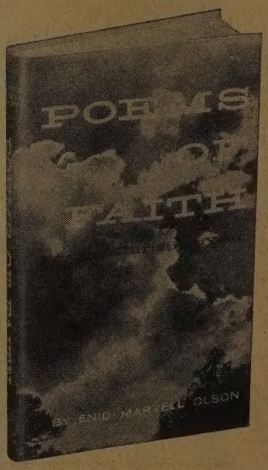
I saw the steeple soar into a cloudless noon,
Silver against the glory of the burning blue,
I felt the freedom of a boundless Space.

I saw its lifted cross above the prairie's rim,
A silhouette against the golden western sky,
I knew the promise of the setting sun.

And when I saw the draperies of the northern lights
Touching the spire with a sweeping, silken hem,
I felt the awesome majesty of heaven.

But deep within me I will not forget
(No matter where I am in years to come)
A pine tree and the steeple of a church
Framed in a stained glass window looking east.

Perhaps God placed them there
That every day and hour
I might remember
He was near.



by ENID MARTELL OLSO

The author, housewife and Englis
er, is a woman of throbbing C
conviction and knowledge of th
tures. She is endowed, too, with
gift of spiritual insight . . . an o
ing sensitivity to the beauties of
Raised in a parsonage, she recei
bachelor of arts degree from G
Adolphus College, St. Peter, Min
her master of arts degree in teac
high school English from Unive
Illinois. She is author of numerou
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